3:Chao E-5 (1939-1941) 1948 AF12 North China AF12

185 but nevertheless it has begun to change.[19] While all phases of life are involved in change and continuity, only the general process of education is discussed in this section.

867 868 855 The process of education begins at infancy in the family. When parents teach their children how to speak, they intentionally or unintentionally instruct their children to the continuity of the social heritage.

In the beginning the most important instructor is the mother rather than the father. As soon as infancy and childhood are over, about the age of six, boys and girls are divided. The mother still remains the main instructor of her daughter, but the latter begins to have more associates of the same sex of equal age or older age. She gradually learns to be a woman as her mother did before her.[20] Not only does she have to acquire a skill in cooking and doing other household work, but also she has to remember the ideology of womanhood and to practice the female virtues. The acquirement of a technical skill in household work is not a simple task. Here learning is by doing. Long years of apprenticeship at home will make her equal to the job of a house-wife. She is known to the villagers by her skill and character rather than by her beauty. Her marriage ability fluctuates directly with them.

With boys, the father gradually takes over the work of instruction from the mother. In a farmer's family, whether the father wishes his boy to be a farmer or not, the junior has to assist the senior in farming. Slowly the boy learns to handle agricultural implements, to know the nature of plants and crops, and to discriminate the differential fertility of the soil.

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19 "The folkways and mores of more stationary times hang over into a period of change. The failure to recognize the proper correlations cause difficulties in adjustment. The characteristics selected for the comparison of stationary societies and changing ones include experiment, fate and inevitability, the past and the future, elders and youth, authority, law, morals, mores, fashion, manners, suppression of human nature, individualization, caste and class, sentiment and ceremony, art, religion, radicals and conservatives, and the culture as a whole." — W. F. Ogburn, "Stationary and Changing Societies," in The American Journal of Sociology, Vol. XLII, No. 1, July, 1936, p. 16.

20 Margaret Mead has initiated anthropological study of primitive education which is very stimulating in this connection. See Growing Up in New Guinea, A Comparative Study of Primitive Education, New York, 1930; also Sex and Temperament in Three Primitive Societies, New York, 1936.

4: Burgess E-4, 5 (1926-1927) 1928 AF12 North China AF12

system with its social and economic background, we are forced to admit that it is very well adapted to Chinese life. Formerly only the children of wealthy merchants or of the more prosperous farmers had an opportunity to acquire an education, and this was of a classical and purely theoretical nature. "Education" consisted in a knowledge of the Chinese classics. "Vocational education" as such was unknown. The guild system gave to boys of ability whose parents were economically unable to allow them to study, an opportunity to learn a craft, trade or profession. The guild system relieved the family of the financial burden and prepared the boy for a future occupation. On the other hand, it supplied the Chinese merchants and craftsmen with an abundance of cheap labor. Recruited at an early age, boys who had three or more years of life in the shop and a knowledge of the ways of the craft became staunch guildsmen trained in the tradition of their group.

The guilds as an educational agency are most attractively and idealistically reflected through the words of the "Maxims and Rules for Apprentices" which are printed in *Peking: A Social Survey*.[1] In these maxims thrift, economy and courtesy are taught. The apprentices are urged to be of inquiring spirit and to learn how to endure hardship, and also to learn how to get on satisfactorily with their fellow men. One would think after reading these passages that the guild was primarily designed to train these young men in moral character. No doubt in many shops and stores this training is carried out successfully.[2]

In greatest contrast to the principles and ideals embodied by these rules is the description of actual conditions among apprentices in the rug industry of Peking.[3] It

[1] Gamble and Burgess, *op. cit.*, p. 440 and Appendix.

[2] Gamble and Burgess, *op. cit.*, pp. 188-9.

[3] Chu and Blaisdell, *op. cit.*, pp. 29-39.